



## CHAPTER 15

### Purusottama Yoga

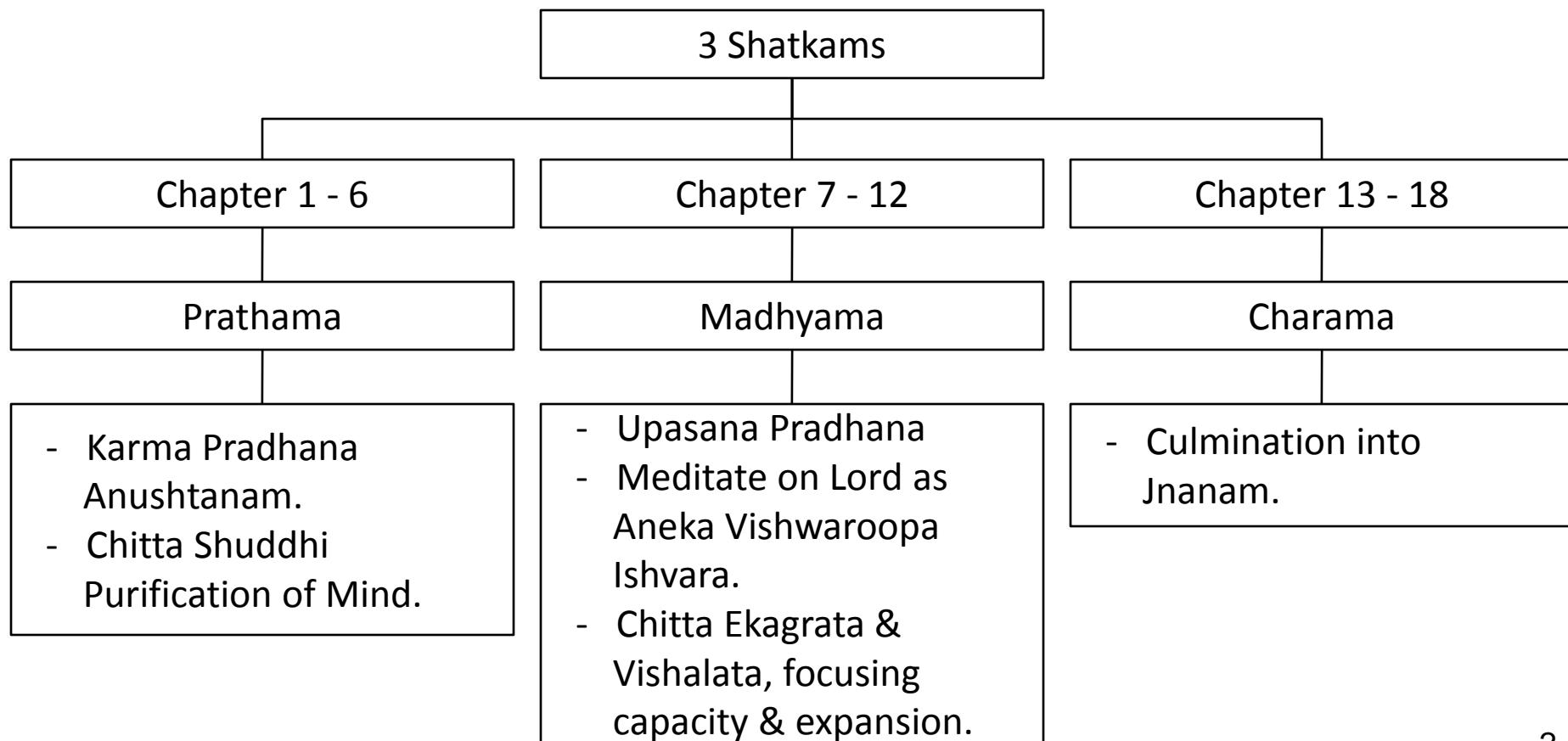
*(Supreme Spirit)*

# Chapter 15

## Purushottama Yoga – 20 Verses

**Introduction :**

| <b>Gita</b>   | <b>Upanishad</b>  |
|---|---|
| <ul style="list-style-type: none"> <li>- Smriti Grantha</li> <li>- Secondary</li> </ul> | <ul style="list-style-type: none"> <li>- Sruti Granthas</li> <li>- Primary</li> </ul> |



### 3 Topics

#### Samsara Varnanam

- To develop Vairagyam which is foundation for Atma Jnanam.
- Without Vairagyam and Viveka can't enter into enquiry.

#### Ishvara Svarupam

##### Para

- Higher
- Absolute
- Paramartikam
- Akshara
- Purusha
- Kshetrajna
- Nirguna

##### Apara

- Lower
- Relative
- Vyavaharikam
- Kshara
- Purusha
- Kshetram
- Saguna

#### Moksha Sadhanani

- Freedom from Samsara.
- Primary and Secondary discipline.

## Topic 1 : Samsara Varnanam

- Borrowed from Katho Upanishad....

ऊर्ध्वमूलोऽवाक्षाख एषोऽश्वत्थः सनातनः ।  
तदेव शुक्रं तद्ब्रह्मं तदेवामृतमुच्यते ।  
तस्मिल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ? ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,  
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,  
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that, rest all the worlds, and none can transcend It. Verily this is That. [II – III – 1]

- Dualistic world, like tree.

## Common Features :

| Tree  | Samsara   |
|---|---|
| <b>a) Mahatvam :</b> <ul style="list-style-type: none"> <li>- Branches spread widely, vast.</li> </ul>  | <b>a) Mahatvam :</b> <ul style="list-style-type: none"> <li>- Relations spread across continents, wide spread.</li> </ul>   |
| <b>b) Atyantika Rahitatvam :</b> <ul style="list-style-type: none"> <li>- Can't trace root</li> <li>- Seed – Tree cycle Anaadi, Anantaha.</li> <li>- Chapter 15 – Verse 3</li> </ul>  | <b>b) Atyantika Rahitatvam :</b> <ul style="list-style-type: none"> <li>- Can't trace beginning.</li> <li>- Karma – Janma cycle Anaadi, Anandaha.</li> </ul>  |
| <p>न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।<br/>अश्वत्थमेनं सुविरुद्धमूलं असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३ ॥</p>  | <p>Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]</p> |
| <b>c) Anirvachaniyam :</b> <ul style="list-style-type: none"> <li>- Undefinable, uncategorisable, unclassifiable, Mithya.</li> <li>- Is tree cause or effect.</li> <li>- Uncertainty principle only certain principle.</li> </ul> | <b>c) Anirvachaniyam :</b> <ul style="list-style-type: none"> <li>- Ones experiences in life uncontrollable, inexplicable situations.</li> <li>- This Janma cause or effect?</li> </ul>                             |

| Tree   | Samsara  |
|--|--|
| <b>d) Moolatvam :</b> <ul style="list-style-type: none"> <li>- Invisible root sustains visible tree.</li> </ul>                    | <b>d) Moolatvam :</b> <ul style="list-style-type: none"> <li>- Invisible Ishvara sustainer of Visible creation.</li> <li>- Aprameyam sarva indra agocharam.</li> <li>- Oordhva moolam means Ishvara /<br/>Brahma moolam not preposition Above here.</li> </ul> |
| <b>e) Shakatvam :</b> <ul style="list-style-type: none"> <li>- Ashvatta tree with upper, middle, lower Branches.</li> </ul>        | <b>e) Shakatvam :</b> <ul style="list-style-type: none"> <li>- 14 Lokas.</li> <li>- Uttama, Madhyama, Adhama Sharirams.</li> <li>- Devas, Manushya, plants and Animals.</li> <li>- Punya – Papa Responsible.</li> <li>- Chapter 15 - Verse 2</li> </ul>        |
| <p>अधश्योर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालः।<br/>     अधश्य मूलान्यनुसन्ततानि कर्मनुबन्धीनि मनुष्यलोके॥ १५.३ ॥</p> | <p>Below and above are spread its branches, nourished by the Gunas ; sense-objects are its buds ; and below in the world of men stretch forth the roots, originating action.<br/>     [Chapter 15 – Verse 2]</p>   |
| <b>f) Phalatvam :</b> <ul style="list-style-type: none"> <li>- Tree produces fruits bitter, sweet, Khatta Meetha.</li> </ul>       | <b>f) Phalatvam :</b> <ul style="list-style-type: none"> <li>- Karma Phalams – Sukham, Dukham, Mishram.</li> <li>- Chapter 18 – Verse 12</li> </ul>  |
| <p>अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।<br/>     भवत्यत्यागिनां प्रेत्य न तु सञ्चासिनां क्वचित्॥ १८.१२ ॥</p>                | <p>Disagreeable, agreeable, and mixed – this is the threefold result of action. It accrues to non-renouncers after death ; but never to the renouncers. [Chapter 18 – Verse 12] 5</p>  |

| Tree   | Samsara  |
|--|--|
| <p><b>g) Pakshi Ashrayatvam :</b></p> <ul style="list-style-type: none"> <li>- Birds perched on high, middle, lower Branches.</li> </ul> | <p><b>g) Pakshi Ashrayatvam :</b></p> <ul style="list-style-type: none"> <li>- Millions of Jivas fluttering, eating pleasure – laughter and violent crying – noisy tree.</li> <li>- Chapter 14 – Verse 18</li> </ul> |
| <p>ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।<br/>जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥ १४.१८ ॥</p>                           | <p>Those who are abiding in Sattva go upwards ; the Rajasic as Dwell in the middle ; and the Tamasic as, abiding in the function of the lowest Guna, go downwards.<br/>[Chapter 14 – Verse 18]</p>                   |
| <p><b>h) Chalatvam :</b></p> <ul style="list-style-type: none"> <li>- Tree moves in different directions because of wind.</li> </ul>     | <p><b>h) Chalatvam :</b></p> <ul style="list-style-type: none"> <li>- Samsara moves in different directions determined by Karma wind.</li> <li>- We are helplessly dragged.</li> </ul>                               |
| <p><b>i) Destructible :</b></p> <ul style="list-style-type: none"> <li>- Tree can be uprooted, destroyed.</li> </ul>                     | <p><b>i) Destructible :</b></p> <ul style="list-style-type: none"> <li>- Samsara can be destroyed by Jnanam.</li> </ul>  |

| Tree  | Samsara  |
|---|--|
| <p><b>j) Paranatvam :</b></p> <ul style="list-style-type: none"> <li>- Leaves draw water by Osmosis and cook food by photosynthesis.</li> </ul> | <p><b>j) Paranatvam :</b></p> <ul style="list-style-type: none"> <li>- <b>Verse 1 :</b><br/>Karmas are leaves producing Janma.</li> <li>- <b>Baja Govindam :</b><br/>Punarapi Jananam....</li> <li>- <b>Kaivalyo Upanishad :</b><br/>Na Karmana..... [Verse 3]</li> <li>- Chapter 18 – Verse 16</li> <li>- Chapter 6 – Verse 3</li> <li>- Continuous Karma perpetuates Samsara.</li> </ul> |

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १४.१ ॥

They (wise people) speak of the indestructible Peepul Tree (Ficus Religiosa) having its root above and branches below, whose leaves are the Vedas ; he who knows it is a Veda-knower. [Chapter 15 – Verse 1]

**Baja Govindam :**

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।  
इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

punarapi jananam punarapi maranam punarapi janani-jathare sayanam ।  
iha samsare bahudustare krpaya pare pahi murare ॥ 21 ॥

Again birth, again death and again lying in womb - this samsara process is very hard to cross over. Save me, O Muraare (destroyer of the demon Mura) through Thy infinite kindness. [Verse 21]

## Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ |  
pareṇa nākam nihitam guhāyām vibhrājate yadyatayo viśanti || 3||

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

## Gita :

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८.१६ ॥

This being so, he who looks upon the pure Self as the doer due to the lack of a refined intellect does not see. He has a distorted vision. [Chapter 18 – Verse 16]

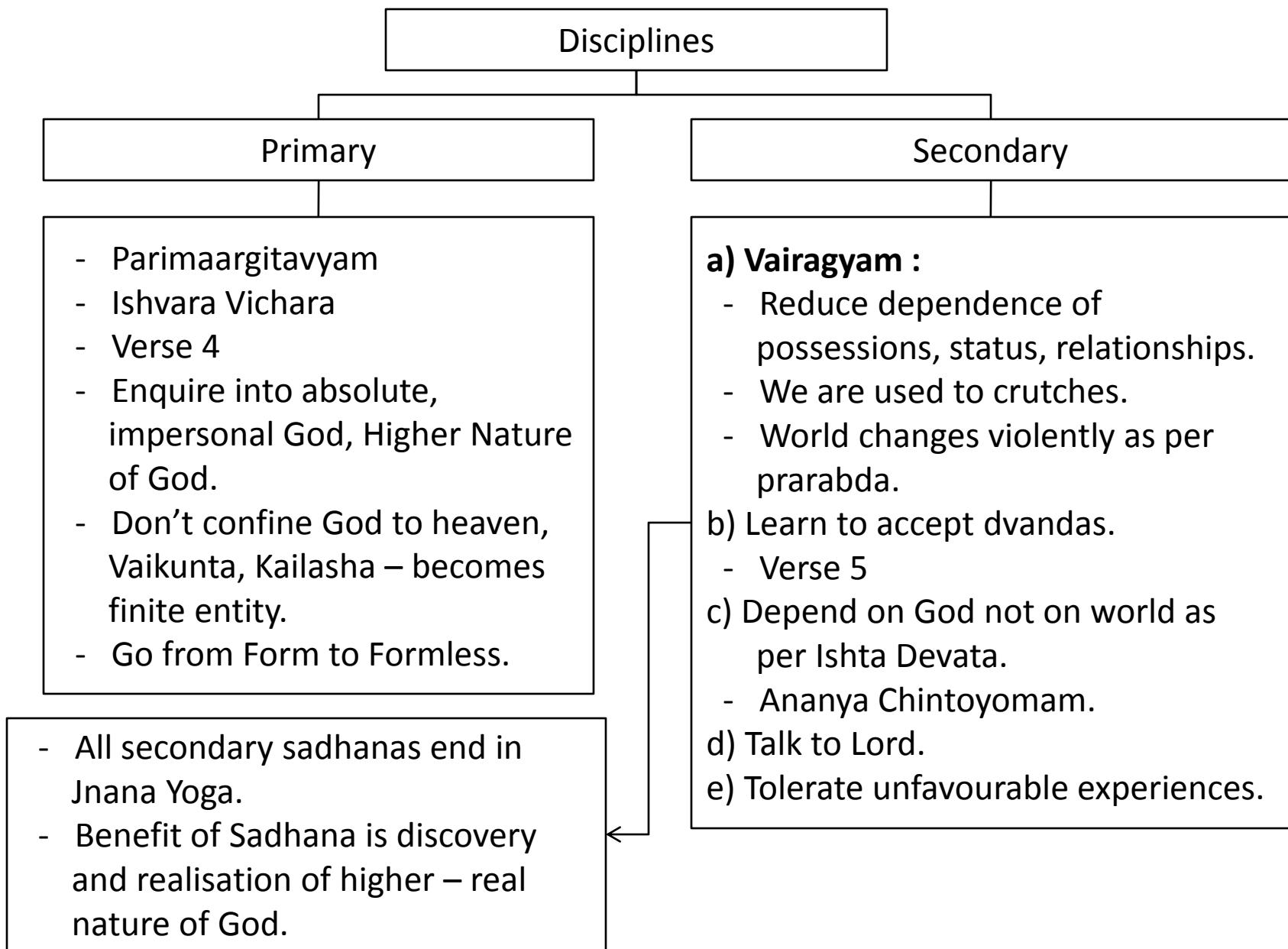
श्रीभगवानुवाच  
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।  
ज्ञानयोगेन साङ्घानां कर्मयोगेन योगिनाम् ॥ ३.३ ॥

For a Muni or sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

- Samsara makes me helpless creature constantly experiencing pleasure and pain without my control.
- Bondage is Ajnanam – Kama – Karma Jananam cycle.

## Moksha Sadhanas :

- What should I do to come out of Samsara?



ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्तन्ति भूयः।  
तमेव चादृं पुरुषं प्रपदे यतः प्रवृत्तिः प्रसृता पुराणी॥ १५.४ ॥

Then that Goal should be sought for, where having gone non returns again. I seek refuge in that primeval Purusha from which streamed forth the ancient Activity (or energy). [Chapter 15 – Verse 4]

निर्मानमोहा जितसङ्कोषा अध्यात्मनित्या विनिवृत्तकामाः।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत्॥ १५.५ ॥

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites – such as pleasure and pain – the undeluded reach that goal eternal. [Chapter 15 – Verse 5]

## What is real nature of Ishvara?

### Verse 6 :

न तद्वासयते सूर्यो न शशाङ्को न पावकः।  
यद्गत्वा न निवर्तन्ते तद्वाम परमं मम॥ १५.६ ॥

Nor does the sun shine there, nor the moon, nor fire ; to which having gone they return not; that is My Supreme Abode. [Chapter 15 – Verse 6]

### Significance :

- Ishvara can't be illumined by Sun, Moon, Fire, lightening and stars.

### Technically :

- Illumination – means making things known.
- Sunlight illuminates world because of which it becomes known.
- Sense organs are light by which Shabda, Sparsha, Rupa, Rasa, Gandha objects are known to us.

- Mind = Light, in presence of which alone 5 sense organs become known...
- Sarva Pramana Agocharam, Aprameyam is Ishvara.
- Ishvara is Chaitanyam, Chit Rupam, Jnana Svarupam, Vijnana Svarupam. Because of Consciousness, I become conscious of mind, sense organs, world.
- Ishvara – is eternal knower, Drk – Seer, Subject, never seen – known....

### Example :

- Eyes can see the whole universe but can never see themselves.

### Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Taya Svasvaami-Sambandhatah  
Shissya-[A]acaarya-Taya Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |  
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

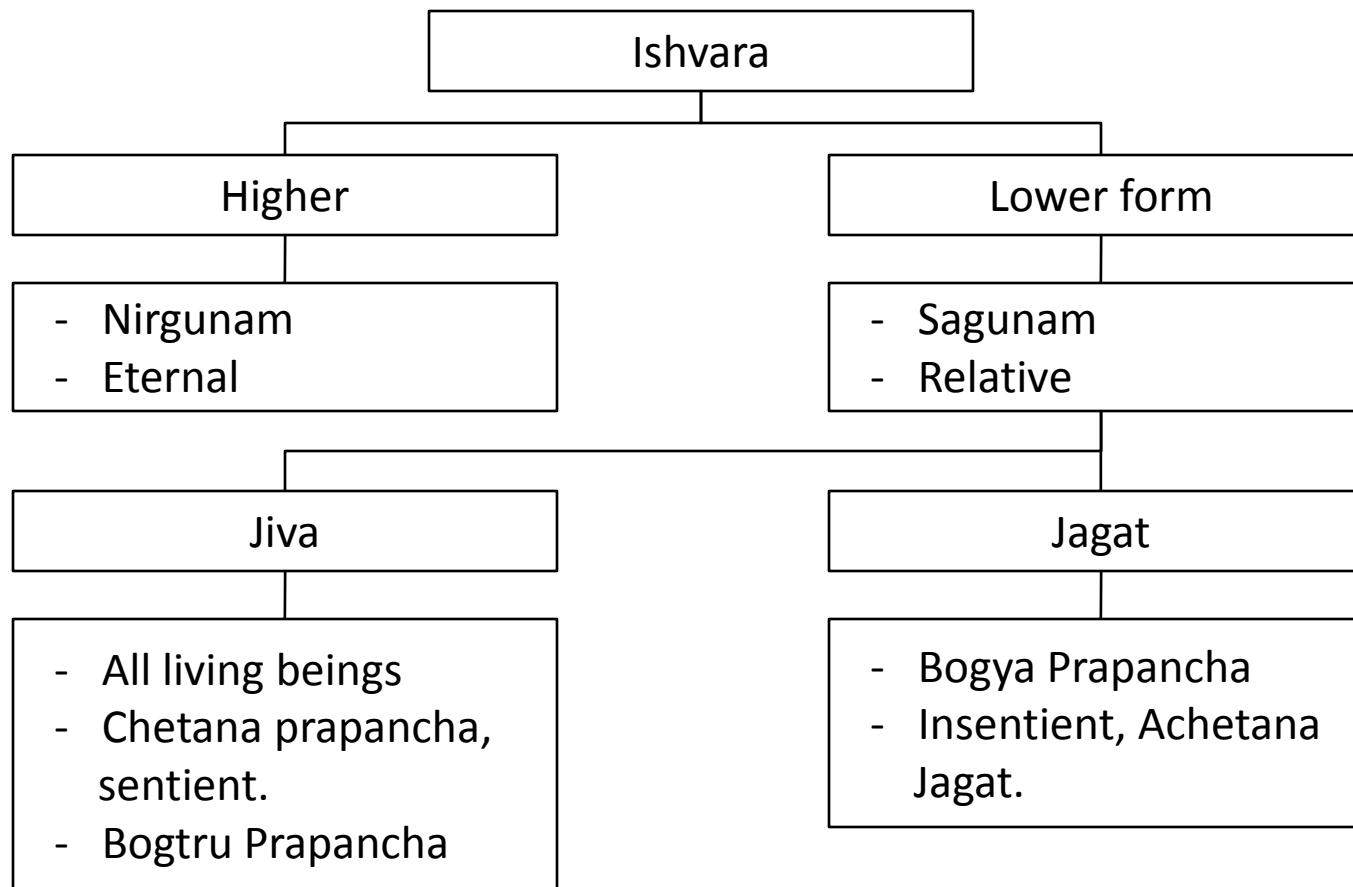
- Entire Micro + Macro cosmic pervaded by eternal chaitanyam, infinite one, Brahman.
- He has to be formless, space like, is real nature of Ishvara.

मया तत्तमिदं सर्वं जगदव्यक्तमूर्तिना।  
मत्स्थानि सर्वभूतानि न चाहं तेष्वस्थितः॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

### 3<sup>rd</sup> Topic : Ishvara Svarupam

- Heaviest topic of Gita and Chapter 15.



- Ishvara is both Jiva + Jagat, hence nondual, Advaitam.
- One Ishvara divides into Chetana and Achetana Prapancha to enjoy transaction.
- **Example :** Dream, we ourselves become experiencer and experienced world. I forget my waker higher Nature.
- Similarly one Ishvara – Chaitanyam becomes experienced and experiencer Jiva + jagat.

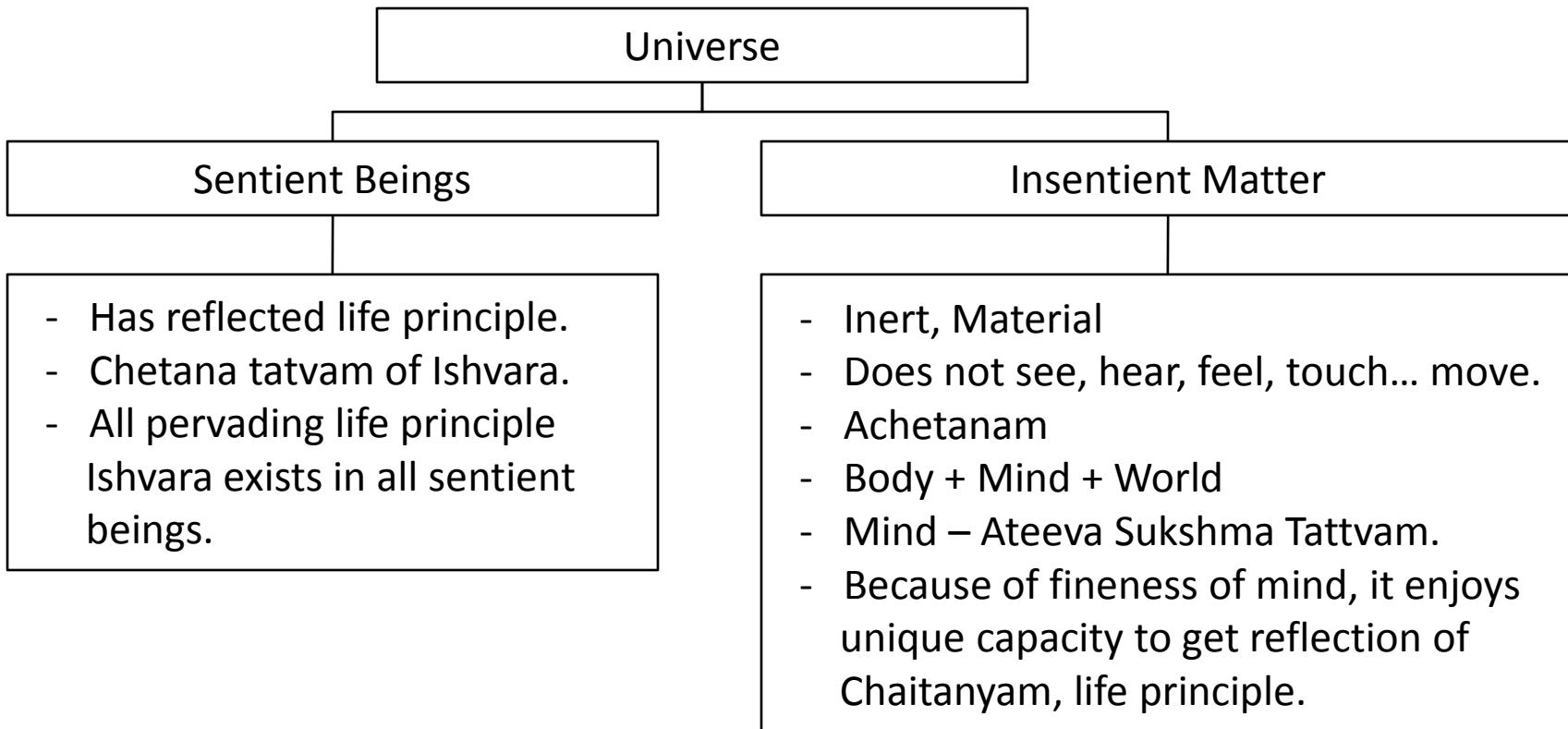
## Technical Definition :

### What is Jiva?

#### Verse 7 :

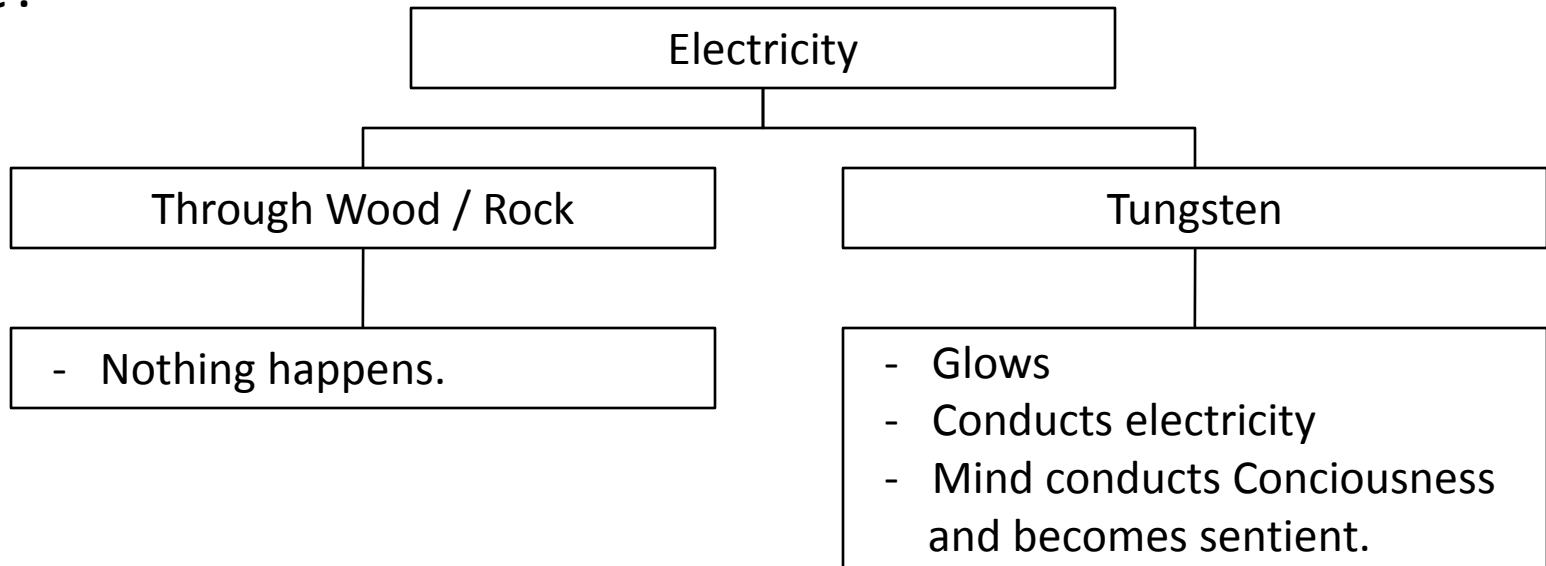
ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनःपञ्चानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]



- Ishvara is capable of forming a reflection in the mind of Jiva.

## Example :



- Mind becomes sentient because of Reflected Consciousness, enclosed Consciousness, Chidabasa, Pratibimba Chaitanyam.
- Like Mirror Reflecting Sunlight, Mind reflects the life principle called Chaitanyam.
- Mirror becomes capable of illuminating other objects.
- Rock, other material substances in the world can't Reflect Chaitnyam. Hence lifeless inert.
- Life in Mind is borrowed Chaitanyam.

| Sun  | Mirror  |
|--|---|
| <ul style="list-style-type: none"><li>- Original light</li><li>- Like Original Consciousness</li></ul> | <ul style="list-style-type: none"><li>- Has borrowed light</li><li>- Mind like mirror has borrowed Consciousness.</li><li>- Reflected Chaitanyam called Chidabasa = Jiva.</li></ul> |

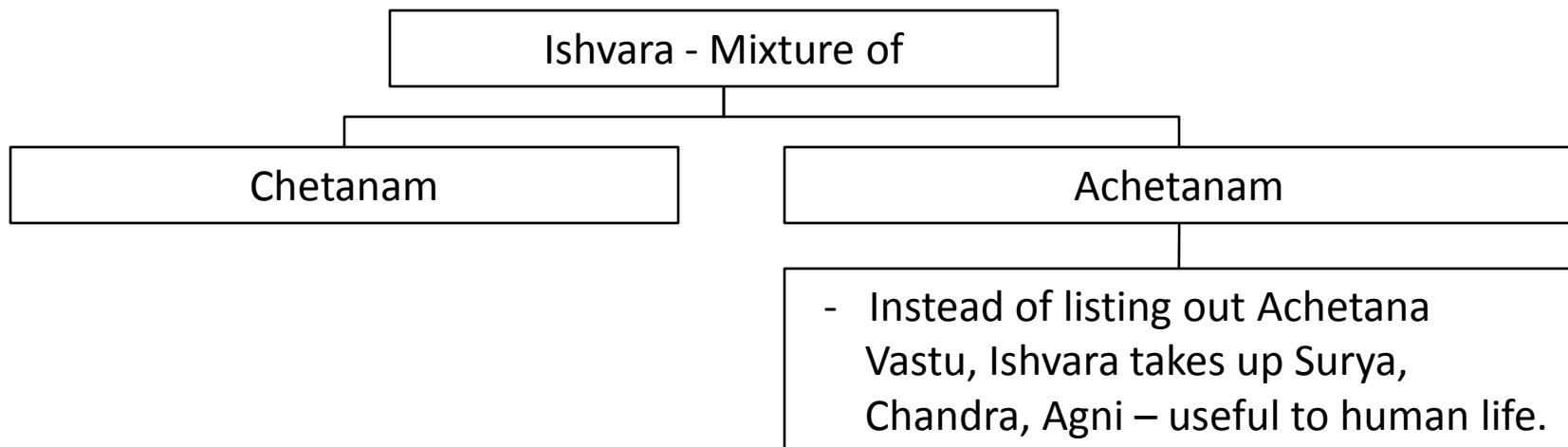
- Amsha = Reflection.
- Once Chidabasa comes into mind, it always is there in Mind.
- Chidabasa illuminates mind, makes it sentient.
- Life in the Body and Mind is Manifestation of Ishvara (Amsha).

### Verse 10 :

उत्क्रामन्तं स्थितं वाऽपि भुज्ञानं वा गुणान्वितम्।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

- All experiences because of Ishvara.
- You are listening, understanding because of Ishvara Principle in you. Which is Ishvara Prasada.
- Jiva + Jagat both are manifestations of one Ishvara, Chaitanyam principle.
- Apara Prakrti, matter is Ishvaras inferior Manifestation.



Outside – Ishvara expresses as

Sun

Moon

Fire

- Illumines world during day.
  - Illumines world during Night.
  - Illumines world during Amavasya night when both Sun, Moon not there.
- All transactions because of Ishvara.
  - Same fire principle in Jatar Agni – Digestive fire.

**Verse 14 :**

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥ १५.१४ ॥

I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana, digest the four-fold food. [Chapter 15 – Verse 14]

- Inside – Ishvara expresses as digestive fire.

**Verse 15 :**

सर्वस्य चाहं हृदि सन्निविष्टो मतः स्मृतिर्ज्ञानमपोहनञ्च।  
वेदैश्च सर्वेरहमेव वेदो वेदान्तकृद्वेदविदेव चाहम्॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “Knower of the Vedas” am I. [Chapter 15 – Verse 15]

- In short I am everything in universe.

## Dualistic – Relative aspect of Ishvara :

|             |             |
|-------------|-------------|
| Knower      | Known       |
| Experiencer | Experienced |
| Bogta       | Bogya       |

## Higher Nature : Verse 16, 17, 18 – Essence of Gita / Upanishad / all scriptures

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

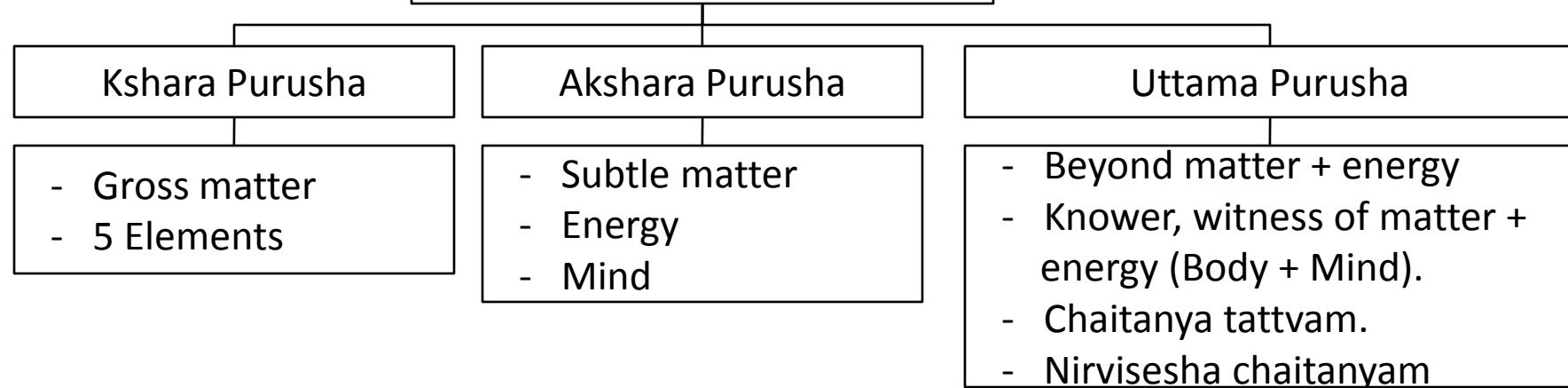
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः।  
यो लोकत्रयमाविश्य विमर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

But distinct is the Supreme Purusa called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them. [Chapter 15 – Verse 17]

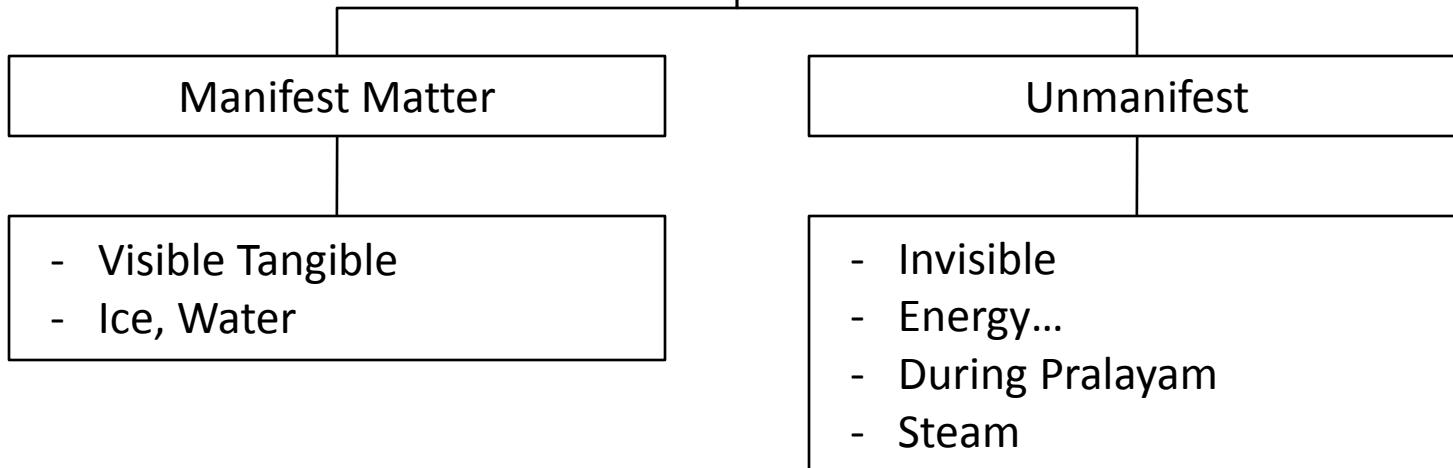
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।  
अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः ॥ १५.१८ ॥

Since i am beyond Ksarapurusa and beyond Aksarapura, therefore, I am well-known in the world and in the Vedas as Purusottama. [Chapter 15 – Verse 18]

### Creation



Matter has 2 states of  
Manifestation



### Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनादिनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥१५॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Know 3 forms of Ishvara – otherwise knowledge incomplete.
- What is the benefit of knowing Ishvara?

## Verse 19 & 20 :

यो मामेवमसंमूढो जानातिपुरुषोत्तमम्।  
स सर्वविद्धजति मां सर्वभावेन भारत॥ १५.१९ ॥

He who, undeluded, thus knows Me, the Supreme Purusha, he, all-knowing, worships Me with his whole being, O Bharata. [Chapter 15 – Verse 19]

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ।  
एतत्खुद्भा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥ १५.२० ॥

Thus, this most secret science (teaching) has been taught by Me, O sinless one ; knowing this, a man becomes wise, and all his duties are accomplished, O Bharata. [Chapter 15 – Verse 20]

- If you know higher and lower.
- Chapter 2 – Shariri / Shariram
- Chapter 7 – Para / Apara Prakrti
- Chapter 13 – Kshetra / Kshetrajna, Prakrti / Purusha.
- Chapter 14 – Saguna / Nirguna
- Chapter 15 – Kshara / Akshara / Uttama....
- Who ever knows this becomes omniscient, totally fulfilled. Attains Moksha.
- Knowing this nature of Ishvara, may you attain freedom.
- Main theme – Purushottama Ishvara.



# BHAGAVAD GITA

*verses for introspection*



## CHAPTER 15

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।  
अश्वत्थमेनं सुविरुद्धमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमूक्ताः सुखदुःखसञ्ज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५.४ ॥

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, free from the pairs of opposites – such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 – Verse 5]

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living become a living soul in the world of life and abiding in Prakrti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats(the flowers). [Chapter 15 – Verse 8]

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Presiding over the ear, the eye, the touch, the taste and the smell, and also the mind, He enjoys the sense objects. [Chapter 15 – Verse 9]

उत्क्रामन्तं स्थितं वाऽपि भुज्ञानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाश्मी तत्तेजो विद्धि मामकम् ॥ १५.१२ ॥

That light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire – know that Light to be Mine. [Chapter 15 – Verse 12]

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana, digest the four-fold food. [Chapter 15 – Verse 14]

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kustasha is called the Imperishable. [Chapter 15 – Verse 16]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः ।  
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

But distinct is the Supreme Purusa called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them. [Chapter 15 – Verse 17]

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः ॥ १५.१८ ॥

Since I am beyond Ksarapurusa and beyond Aksarapurusa, I am well known in the world and in the Vedas as Purusottama. [Chapter 15 – Verse 18]